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A

SERMON

Preach'd before the

SONS of the CLERGY,

AT

Their Anniverſary-Meeting

IN THE

CHURCH of St. *PAUL*,

Decemb. 5. 1710.

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By THOMAS SHERLOCK, M. A.
Maſter of the *Temple.*

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To which are annex'd,

An *Abſtract* of the *Charter*, Erecting the *Corporation*; and a True Account of the *Sums*, diſtributed ſince its Erection.

LONDON:
Printed for **John Pemberton**, at the *Golden Buck* againſt St. *Dunſtan's* Church in *Fleetſtreet*. MDCCX.

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CHURCH of St. PAUL,

December 5, 1710.

By THOMAS SHERLOCK, M.A.

Master of the Temple.

"To which are annex'd,

An Abstract of the Charity, Erecting the Corporation;
and a True Account of the Sums, Collected
since its Erection.

LONDON:

Printed for John Downham, at the Cross-Keys next against
St. Dunstan's Church in Fleet-street. MDCCX.

To the WORSHIPFUL

Francis Page, Esq;
Mr. *Richard Jones*,
Mr. *Richard Sayer*,
Thomas Kilpin, Esq;
Mr. *Hugh Trimnell*,
Mr. *Jeremiah Catlin*,
Mr. *Philip Barret*,
Mr. *Henry Rogers*,
Mr. *George Morley*,
Mr. *William Plaxton*,
Mr. *Chris. Davenport*,
Mr. *Babington Sibbald*,

STEWARDS

For the late FEAST of the

SONS of the CLERGY.

THIS

SERMON,

PREACH'D and PRINTED,
At their Request,

Is Humbly DEDICATED,
By their most Affectionate and
Humble Servant,

Tho. Sherlock.

To the WORSHIPFUL

Francis Page, Esq;	Mr. Philip Barret,
Mr. Richard Joyner,	Mr. Henry Rogers,
Mr. Richard Sayer,	Mr. George Morley,
Thomas Kelsey, Esq;	Mr. William Plumer,
Mr. Hugh Trimnell,	Mr. Chris. Davenport,
Mr. Jeremiah Curtin,	Mr. Babington Sibbald,

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MATTHEW X. 41, 42.

He that receiveth a Prophet, in the name of a Prophet, shall receive a Prophet's Reward: And he that receiveth a righteous Man, in the name of a righteous Man, shall receive a righteous Man's Reward. And whosoever shall give to drink unto one of these little Ones, a Cup of cold Water only, in the Name of a Disciple, verily I say unto you, he shall in no wise lose his Reward.

TOWARDS the beginning of this Chapter we read, that our Saviour sent forth his Disciples to preach the Kingdom of God: That they might preach with Authority, he endowed them with Power from above, and with the manifold Gifts of the Spirit: That they might attend upon their Ministry without Distraction, he eased them of the Care of providing for themselves; and gave them Power to demand and receive of those under their Instruction, whatever their Wants required. *Provide*, says he, *neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat*, v. 9, 10. Or as St. *Luke* expresses it, *The labourer is worthy of his hire*, ch. 10. 7.

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This Reason shews the true Sense of the Precept; that it was not meant to take from them the Necessaries and Conveniencies of Life, or to make Poverty a part of their Profession; but only to discharge them of the Care and Solicitude of providing for themselves; for they had a Right to be provided for, by those whom they serv'd in the Gospel; *For the labourer is worthy of his hire.*

And this further appears to be the Sense of this Precept in *Luke* 22. 35. *And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.* Had it been his intent, to make Poverty a necessary Qualification for the Ministry, he wou'd not have asked this Question, or received this Answer. But so little did he intend it, that his Care supplied the want of theirs throughout their Journey, and enlarged the Hearts of the People towards them: So that their Poverty was turned into Plenty; and they preach'd the Gospel, without the Incumbrance of worldly Cares, *as having nothing, and yet possessing all things.*

As the Office of Preaching the Gospel was to be perpetual in the Christian Church, so this Right of Maintenance was for ever to attend it; for the *Lord ordained*, as St. *Paul* tells us, *that they which preach the Gospel, should live of the Gospel*, 1 Cor. 9. 14. A Right on one side infers a Duty on the other: If the Ministers of the Gospel have a Right to be provided for, 'tis the Duty of the Faithful to provide for them: But the Proportion of this Maintenance being no where determined, but Men left to give as their Circumstances enable them, and as their Love and Honour for the Ministry incline them;

them; What is given upon this Account, comes to be conſidered as a Charity freely offered, rather than as a Debt duly diſcharged: And as ſuch, our Saviour has promiſed to accept and reward it. And ſince in this kind of Charity the Honour of his Name, and the promoting his Religion are moſt immediately conſulted, he has diſtinguiſh'd it from all others by a more honourable and glorious Reward: *He that receiveth a Prophet, in the name of a Prophet, ſhall receive a Prophet's Reward, &c.*

To *receive a Prophet*, ſometimes ſignifies to receive his Doctrine, and to become his Follower or Diſciple; but in this Place it cannot ſignify ſo, for theſe Two Reaſons. 1 Joh. 11, 12.

First, Our Saviour himſelf diſtinguiſhes this Reception of a Prophet from the other Reception, which is obeying and hearkning to his Voice, in the 14th Verſe; *Whoſoever ſhall not receive you, nor hear your Words; when you depart out of that Houſe, or City, ſhake off the duſt of your feet.* Had the ſame thing been intended by *receiving* and *hearing* a Prophet; the Words would have been thus connected, Whoſoever ſhall not receive you, *and* hear your Words; but the diſjunctive Particle *nor*, ſhews that they are here ſpoken of as different things. The 11th Verſe, compared with this 14th, will determine what is meant in this place by receiving a Prophet: *Into whatſoever City or Town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence*, v. 11. In the 14th it follows, *Whoſoever ſhall not receive you*, &c. that is, to *abide* with them; which abode implies, not only Houſe-

House-room, but a Supply of such other Necessaries as their Circumstances required; for it was to answer the want of Gold and Silver, and such other things as they were expressly forbidden to provide for themselves.

The second Reason may be collected from the last Verse of the Text; *And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple; Verily, I say unto you, he shall in no wise lose his reward.* 'Tis manifest that our Saviour here speaks of giving a *Cup of cold water only*, as the lowest degree of that Vertue which he was then recommending; for to shew how acceptable an Offering it wou'd be to God, to receive a Prophet in the name of a Prophet, he adds, that even a Cup of cold Water given in the name of a Disciple, shou'd not lose its Reward. To receive a Prophet, therefore, and to give a Cup of cold Water to a Disciple, are Acts of the same kind, tho' differing in degree; and consequently, to receive a Prophet, in this place, is not an Act of Faith or Obedience, but of Charity and Beneficence.

To *receive a Prophet in the Name of a Prophet*, is to receive him because he is a Prophet; upon account of his Character and Office, and near Relation which he bears to Christ. To be kind to our Friends and Relations, and to administer Relief to the extreme Necessities and Sufferings of our Fellow-Creatures, is, in some degree, to comply with the Cravings of Nature in our selves, and to provide for our own Ease and Enjoyment: For the Pity and Compassion, which miserable Objects raise in us, are attended with a Pain and

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Uneaſineſs to our ſelxes, no otherwiſe to be allayed, but by relieving the Miſery that cauſed them. But when we relieve the Members of Chriſt, becauſe of the Relation they bear to him, we act then in the Spirit of true Chriſtian Charity; and ſhew our ſelves to be lively Parts of his Body, *Rejoicing with them that do rejoice*, and ſuffering with thoſe who ſuffer.

The Excellency of Chriſtian Charity is derived from this Dignity of its Object. In Morality we can riſe no higher than to conſider Men as Men, as Partakers of the ſame common Nature with our ſelves; and the Natural Senſe we have of Miſery, is the Foundation of our Tenderneſs and Compaſſion towards others. In this Caſe, the Regard we have for others, is derived from our ſelves; and our Love and Compaſſion bear a proportion to the Relation that is between us and them: Our Children ſhare as largely in our Affections, as they do in our Blood: Next to them, our Relations and Friends have the Preference: And in all Caſes, the Love of our ſelves is the Fountain from which our Love to others is derived. But Chriſtian Charity flows from another Spring: Here all the Affections terminate in Chriſt; and we know no other Relation but that which is derived from him, who is *Head over the whole Family*. And as the Love of Chriſt is the Source of Chriſtian Charity, ſo is it the Meaſure of it too; and the Rule by which we muſt adjuſt our Love and Charity to others. He is our neareſt Relation, who is neareſt related to Chriſt; and is therefore the moſt immediate Object

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of our Love and Charity. *He that receiveth you,* says our Blessed Lord to his Apostles, *receiveth me; and he that receiveth me, receiveth him that sent me.* Then follow immediately the Words which I have now read to you, for the *Subject* of this Discourse.

In treating on which, I beg Leave to observe to you,

First, The several Degrees of Charity mention'd in them; and wherein the Excellency of one above the other consists.

Secondly, How truly Christian, and Excellent in its Kind, that Charity is, which is the End and Design of this Annual Solemnity.

I. If we begin our Account at the Verse immediately preceding the Text, we shall find Four Degrees of Charity enumerated, and distinguish'd from each other, by the several and distinct Promises made to them. The first is, That of Receiving an Apostle: *He that receiveth you, receiveth me.* The Second, That of Receiving a Prophet: *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward.* The Third, That of Receiving a Righteous Man: *He that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.* The Fourth, That of Relieving the meanest of Christ's Disciples: *Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple,*

disciple, verily, I say unto you, he shall in no wise lose his reward.

Charity is distinguish'd into these different Kinds and Degrees, by the Dignity of the Persons who are the Objects of it. For since Receiving a Prophet, shall entitle us to a Prophet's Reward; and Receiving a Righteous Man, to a Righteous Man's Reward; 'tis plain, that Receiving a Prophet as far exceeds the Charity of Receiving a Righteous Man, as a Prophet is more Excellent than he.

To receive a Prophet, because he is our Friend or Relation, is but a common Degree of Kindness; the Honour must be paid him because he is a Prophet; it must be done in the Name of a Prophet: So that the Motive and Principle upon which we act, must be taken into the Account; and our Good Deeds will receive their true and proper Value, from the Views and Regards with which they are done.

In this lies the difference between the Christian and the Moral Virtue: the same Object appears not in the same Light to both. Nature melts at the sight of Misery, and by a secret Sympathy feels what it sees; and relieves itself, by administring Comfort and Support to the afflicted: But Grace looks on the Sufferings of Christ in all his Members; and gives that Assistance to the Miserable for his sake, which Nature gives only for its own. For this Reason we find Christ charging himself with all the Kindnesses and Acts of Mercy shewn to his Brethren and Disciples. I *was an hungred*, says he, *and ye gave* ME *meat*; I *was thirsty*, *and ye gave* ME *drink*;

drink; I was a ſtranger, and ye took ME *in, naked, and ye cloathed* ME; *I was ſick, and ye viſited* ME; *I was in Priſon, and ye came unto* ME. This Regard to Chriſt, is the very Life and Soul of Chriſtian Charity; and that only which can entitle our good Works to Reward at the Laſt Day: For our good Works themſelves have neither Merit nor Righteouſneſs, but as they begin and end in Chriſt: the Love of Chriſt is the Fountain of Chriſtian Charity; and Chriſt in his Members, is the Object of it.

This being the Nature of Chriſtian Charity, 'tis plain that one Kind will differ from another in Perfection, as it more nearly approaches the Perſon of Chriſt, who is the Object; and as it more ſtrongly partakes of the Principle, which is the Love of Chriſt. And by this Rule of Proportion, our Saviour has placed the ſeveral Degrees of Charity mentioned in the Text; as will appear by conſidering the Characters and Relations of the Perſons, who are the immediate Objects.

The Perſons mention'd are of Four Sorts: Apoſtles; Prophets; the Righteous; and, the Little ones. They are rank'd according to the Dignity of their Characters, which ariſes from the Relation which they bear to Chriſt, who is Head over all. And under one or other of theſe Denominations, may every Chriſtian be found: So that we have here, in truth, a perfect Scheme of Chriſtian Charity, and a Rule to direct us in the Choice of Proper Objects.

The Apoſtles, upon the Death of our Saviour, ſucceeded to the Government and Direction of the Church: They

They were commiſſion'd to feed and to rule the Flock in his Stead, and in his Name. Under them were plac'd Teachers and Paſtors of different Orders, who are comprehended under the General Name of Prophets.

Theſe Offices have been perpetuated in the Church by a conſtant Succeſſion of Men duly called to them; and the preſent Governors and Paſtors of it, ſtand in the ſame Degree of Nearneſs and Relation to Chriſt, that the Apoſtles and Prophets did, who went before them in the ſame Work of the Miniſtry; and we muſt *ſo account of them, as of the miniſters of Chriſt, and ſtewards of the myſteries of God*, 1 Cor. 4. 1.

The Two next Characters belong to the Flock of Chriſt; who are not diſtinguiſhed from each other by any Difference in Character or Office, but only by their different Attainments in Faith: The Righteous are the *Strong* in Faith; the little Ones are the *weak*. The Righteous are thoſe, who, as the Apoſtle to the *Epheſians* expreſſes it, *are come unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* The Little Ones are thoſe he calls *Children*; unſettled in the Faith, and liable *to be toſſed to and fro, and carried about with every Wind of Doctrine*, Eph. 4. 13, 14. Rom. 15. 1.

The Learned *Grotius* reckons here but Three Degrees, (for he leaves out the Apoſtles, who yet are plainly mentioned in the 40th *v.*) and of them he ſays, that they are *tres Diſcipulorum Chriſti Gradus*. The Righteous he makes to be a Middle Kind of Chriſtian, between the Little Ones and the Perfect: And by Prophets he

underſtands only Perfect Chriſtians, without regard to any peculiar Office or Character in the Church belonging to them. But this is neither agreeable to the Language of Scripture, nor to our Saviour's Deſign in this Place; the δίκαιοι, the *Righteous*, are always ſpoken of as Perfect Chriſtians: Thoſe who are to ſhine forth in the Kingdom like the Sun, are ſurely no Mean, or Middle Kind of Chriſtians; but they are called the *Righteous*. So in the 25*th* of St. *Matthew*, thoſe who
Mat. 33. 43. at the laſt Day ſhall be entitled to Eternal Life, are the *Righteous*. In the 12*th* of the *Hebrews*, the Apoſtle tells them they are come----*to the general aſſembly and Church of the firſt born, which are written in heaven; and to God the judge of all, and to the ſpirits of juſt men made perfect*, πνεύμασι δικαίων τετελειωμένων: Are the δίκαιοι, the *Righteous*, here ſpoken of as Middle Chriſtians, where their diſtinguiſhing Character is, that they are *made Perfect*?

Nor is the Word *Prophet* ever uſed, where Chriſtians in general are ſpoken of; but it always denotes a peculiar Character and Office: He gave, ſays St. *Paul* to the *Epheſians*, *ſome apoſtles, and ſome prophets, and ſome Evangeliſts, and ſome paſtors and teachers*. Where the Offices are thus diſtinctly enumerated, Prophet denotes a diſtinct Order in the Miniſtry; but when 'tis uſed generally, it denotes the Paſtors and Teachers of the Church, without regard to their diſtinct Orders: And in the Text, Prophets follow after Apoſtles, in the ſame Manner that Little Ones follow after the Righteous: For as Little Ones include all Degrees of Chriſtians under the Righteous, ſo Prophets include all Degrees of Paſtors under Apoſtles.

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Besides, our Saviour's Design in this place, was evidently to lay a Foundation for the Support of the Christian Ministry: He forbids the Apostles to provide for themselves, for this Reason, because they were Workmen worthy of their Hire, and ought to be provided for by others: And to encourage Men chearfully to discharge this Duty to them, he adds, *He that receiveth you, receiveth me.* And when this was his Design and Intention, cou'd he forget all Degrees of Teachers, but Apostles, and yet be so particular in reckoning up all Degrees of Christians? It was necessary to his Purpose indeed; and to compleat the Comparison; to mention the several Degrees of Christian Charity, that it might appear how highly he valued, above all others, that which was to be the Support of his Ministry on Earth: And therefore having shewn the Preference that was to be given to his Ministers, according to the Dignity of their Office, he proceeds to shew, that others were but in a lower Degree, and were to be regarded according to their Personal Attainments in Faith and Holiness; which was evidently giving the Preference to his Ministers upon Account of their Office, before all others, how great soever their Spiritual Attainments might be. This was effectually to recommend them to the Care of the Faithful, by shewing, that by providing for them here, they laid up for themselves hereafter the greatest Riches: For *he that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward.*

From this Declaration, made by our Saviour, we learn what ought to give the Preference in Christian Cha-

rity. The Relation which Men bear to Christ, is the Foundation of the Love and Honour that are due to them; and the nearer the Relation is, the greater Love and Honour are due to it. Of his Disciples our Saviour said in the Gospel, *Behold my mother, and my brethren*; no Wonder then that he says to them here, *He that receiveth you, receiveth me.* By this Rule our Kindness must descend from the greatest to the meanest of Christ's Disciples; and when it rests there, *it shall in no wise lose its Reward.*

'Twere easy here to shew, the Title that these several Degrees of Charity have to their respective Rewards; but I should tire your Patience, shou'd I run thro' every Kind; give me leave only to instance in one, and because it is most applicable to our present Purpose, in that of *receiving a prophet in the name of a prophet.*

This Charity is entitled to a Prophet's Reward: And well it may; for 'tis a Charity that does a Prophet's Duty; by enabling him to do the Work of his Calling, we share with him in it; and preach the Gospel by the Mouth which we feed. 'Tis St. *Austin*'s Observation concerning St. *Paul*, that when he held the Garments of those who stoned the Martyr *Stephen*, he did * *omnium manibus lapidare*; the Assistance he gave to all, entitled

* Quando lapidatus est *Stephanus* primus Martyr pro Nomine Christi, evidentius aderat & *Saulus*; & sic aderat lapidantibus, ut non ei sufficeret si tantum suis Manibus lapidaret. Ut enim esset in omnium lapidantium Manibus, ipse omnium Vestimenta servabat; magis sæviens omnes adjuvando, quam suis Manibus lapidando. *August. de Sancti Pauli Conversione.*

Inter Lapidatores sancti *Stephani* Martyris ibi erat iste durus, & forte cæteris durior, omnium lapidantium Vestimenta servabat, ut omnium in Manibus lapidaret. *Idem in Ps.* 147.

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him to the Guilt of all; and made his Hand to be in every Blow that was ſtruck: And certain it is, that the Aſſiſtance and Encouragement we give Men, either in the Good, or Evil, they do, will make us Sharers with them in their Merit, or their Guilt. The Charge which St. *Paul* gives *Timothy*, to lay hands ſuddenly on no Man, he ſupports with this Reaſon, *Neither be partaker of other Men's ſins; keep thy ſelf pure.* For he wou'd have been chargeable with the Unworthineſs of ſuch, as he ſhou'd, without due tryal, admit into the Miniſtry. By the ſame Rule, to bring Men worthy of the Office, into the Miniſtry; to ſupport and to encourage them in the Diſcharge of their Duty; is to partake with them in the Miniſtry, and muſt be attended with the Reward that is proper and peculiar to it.

The Work of the Miniſtry is great, and requires our whole Attendance; 'tis the Prophet's Buſineſs to inſtruct the Weak; to comfort the Afflicted; to viſit the Sick; to rebuke Sinners; and what time can be ſpar'd from theſe neceſſary Duties, is but too little to be employed in ſearching the Oracles of Truth, that we may know the perfect Will of God in all things: And if to this, the trouble of the World muſt be added; and the conſtant Care of ſupporting our ſelves and Families againſt enroaching Poverty and Want; Who is ſufficient for theſe things? Muſt not the Ignorant want Inſtruction, and the Afflicted Comfort, whilſt the Prophet is employed in the Meaner Cares of the World? And may not ſuch then, who by their Bounty and Liberality, ſet the Prophets of the Lord free from the World; and in a man-

a manner conſecrate them anew, and entirely to his Service; be properly ſaid to labour with them in the Work of the Goſpel? and as they partake in the Work, ought they not likewiſe to partake in the Reward?

The propereſt Method of exerciſing this Charity, is by allotting ſuch a Maintenance for the Miniſters of Chriſt, as may enable them to provide for themſelves, and thoſe who depend on them: And of this kind of Charity, the Piety of our Gracious Sovereign has given a Noble Inſtance; which will make Her Memory dear to all Ages in the Church of God; and will, we doubt not, be an Addition to the Crown of Glory reſerved for her in the Heavens.

Next to its preſent Wants and Neceſſities, Poverty has nothing more terrible in it, than the Fear of Futurity; nor is Life acquainted with a more anxious and diſtracting Care, than that which ariſes from the proſpect of entailing Poverty upon thoſe who are to come after us; and whom, by the ſtricteſt Bonds of Nature, we are obliged to provide for. After a preſent Maintainance therefore, the next Degree of Charity is to lighten this heavy Burthen; that the Miniſters of Chriſt may with chearfulneſs, and without Interruption, attend the Service of the Altar; when they ſee a Way open'd for the Support of their indigent Families, when they themſelves, their only preſent Support, ſhall be taken from them. And this carries me to the Second thing I propoſed, to obſerve to you,

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II. How truly Christian and Excellent in its kind that Charity is, which is the End and Design of this Annual Solemnity.

The Objects of this Charity, are the Widows and Orphans of those who spent their Lives in the Service of the Altar, and were found Faithful in the sight of God. Considered in themselves, they are not, I trust, the meanest of Christ's Disciples: The Example of their Husbands and Fathers; the pious Instruction under which they have lived; the regular Devotions to which they have been always accustomed; and their constant Communion with the Church; are sure Pledges to us, of their Faith and Holiness. But to their own, they add the Prophet's Claim to your Charity, who has left them nothing else to maintain them. The Age and Infirmities of the one; the Youth and Inexperience of the other; and the near Relation they bear to Christ, by his Servant now at rest with him; contein all the Motives and Arguments that can be used to excite the Charity of a Christian.

Were this Poverty the Effect of Luxury or Idleness, we might well be ashamed to plead its Cause in publick: But the Reasons of it are too well known; and it is so far from being our Reproach, that in some measure it is our Glory: For notwithstanding the Meanness of our Parochial Cures, and the Discouragements of Want and Poverty, yet the Service of God has not been neglected, nor his Altar forsaken: And the numerous Objects of Charity, that are to be found among

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the Deſcendents of the *Engliſh* Clergy, are an Evidence on their behalf, that they *fed the Flock of God, which was among them, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre ſake, but of a ready mind.* And let no Man grudge us this our Boaſting; That we can in this Church ſhew more Labourers worthy of their hire, who without Gold or Silver in their Purſes, or Scrip for their Journey, preach the Goſpel of Chriſt, than any other Church in the Chriſtian World can do.

1 Pet. 5. 2.

Some who ſubſiſt upon the Charity of this Corporation, are living Teſtimonies of the Faith and Conſtancy of the *Engliſh* Clergy, to God, and to their King. I ſhall eaſily be underſtood to mean the Widows of the Sequeſtred Clergy; who ſtill labour under that Poverty, which their Husbands willingly choſe to ſubmit to, rather than to ſacrifice their Faith and their Allegiance to the Wickedneſs of the Age they lived in. And is this a diſgraceful Poverty to the Miniſters of the Goſpel, which ſo evidently *bears the Marks of the Lord Jeſus?*

Never does Chriſt more truly ſuffer in his Members, than when his Members ſuffer for him: Nor can our Acts of Mercy ever more nearly approach him, than when we relieve thoſe who endure Afflictions for his and the Goſpel's ſake. Here then, my Brethren, is *Chriſt Jeſus evidently ſet forth before your eyes,* ſuffering *among you*; ſuffering in theſe Members, who inherit the Poverty of his Prophets; which *they*, for his, and the Goſpel's ſake, embraced.

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Had the Parents of those Children been turned to the more advantageous Employments of the World, Had they, with the Substance which was spent in their Education, and in fitting them for the Ministry, bought any Knowledge but the Knowledge of the Gospel; it would have made an answerable Return to them and their Families; for every Workman receives his Hire, and due Recompence for his Labour, except the poor Ministers of Christ, who have this only for their Comfort, that They are worthy of it.

'Tis this Poverty of the Prophet, which was the unmerited Lot of his Holy Office, that now claims our Charity: And have not the Children a Right to ask in the Prophet's Name, since 'tis the Prophet's Poverty that afflicts them? Is it not just that they shou'd plead their Father's Relation to Christ, for a Support under their present Wants; since their Father's Relation to Christ has entail'd these Wants upon them?

If therefore there be any Arguments for Pity, in Age and Infirmities, oppress'd with Poverty; or if Youth and Innocence, expos'd to Want, have any Charms to move Compassion; if the Poverty of the Gospel has any Right to a Christian's Charity; or if the Christian Priesthood has for its Work's Sake, and its near Relation to Christ, any Title to Love or Honour; Behold! how all these Motives unite to plead the Cause that is now before you.

If the least Charity, bestowed on one of Christ's little Ones, shall draw down the Blessings of Heaven upon us; If to receive a Righteous Man, shall entitle us

us to a Righteous Man's Reward; and if by shewing Mercy to a Prophet, we shall receive a Prophet's Reward; what Rewards may we not expect to reap from this Charity; where the little Ones and the Righteous are united into one Object, by suffering under the same common Calamity; and where both have the Prophet's Name, and the Prophet's Poverty to plead?

To these Motives what further can we add, but only our Prayers; That God wou'd regard this poor Family of his Prophets, and raise them up Friends for their Comfort; That he wou'd open the Hearts of the People towards them, for his Servants the Prophets Sake.

And may the Charity bestowed on these poor Orphans, be ever had in Remembrance before the Lord. May he whom their Fathers served in the Gospel, and with whom they now rest from their Labours, be ever mindful of the Kindness shewn to his Houshold of Faith.

FINIS.

An Abstract of the CHARTER granted by His late Majesty King CHARLES II. for Erecting a Corporation for Relief of Poor Widows and Children of Clergymen: Dated July 1. 1678.

HIS said late Majesty having taken Notice, That divers Charitable Persons had appear'd very forward in Contributing to the Relief of such of the Widows and Children of *Loyal* and *Orthodox Clergymen* as were Poor, and of the good Effect the same had; and taking into his Princely Consideration, the great Sufferings of many of the Clergy in *England* for their Loyalty; was graciously pleas'd by his CHARTER, under the Great Seal of *England*, to ordain, constitute, and grant, that the Persons therein nam'd, and their Successors, (to be elected as is therein expres'd) **Be one Body Politick and Corporate, by the Name of, The Governors of the Charity for Relief of Poor Widows and Children of Clergymen:** And that by the same Name they should have perpetual Succession, and be capable to purchase, have, or take Mannors, Lands, and Hereditaments, &c. not exceeding the yearly Value of Two thousand Pounds, and all manner of Goods and Chattels, and to dispose thereof: And by that Name to plead and to be impleaded in all Actions, &c. And to act all other Matters and Things, as fully as any other Body Politick in this Realm can do: And that the said Governors should have one Common Seal.

And His said late Majesty did further grant to the said Governors, That there should be a President, a Vice-President, Three Treasurers, and Forty two Assistants, Members of the said Corporation, and that they, or any Five of them, (whereof the President, Vice-President, or one of the Treasurers to be one) should be call'd **The Court of Assistants** of the said Corporation, who should have the Management of all the Affairs of the said Corporation, and should make Laws and Ordinances for the good Government thereof, as well in matters concerning the said Corporation, as in electing of Officers, and Management of

of their Revenues; and impoſe Penalties on Offenders againſt the ſaid Laws, and recover the ſame to the Uſe of the ſaid Corporation.

And therein it is appointed, That the Perſons thereby conſtituted, to be firſt Preſident, Vice-Preſident, Treaſurers and firſt Aſſiſtants, ſhould continue in their reſpective Places until the ſecond Thurſday in *Nov.* 1679. And from thenceforth, until there ſhould be a new Choice made of Perſons to ſucceed them.

And that on every Second Thurſday in *Nov.* for ever, (or ſooner if there be occaſion) there ſhould be a General Aſſembly of the ſaid Governors: And the major Part of the Members then preſent, might chuſe a Preſident, Vice-Preſident, Three Treaſurers, and Forty-two Aſſiſtants, who ſhould continue for the Year following; and that in caſe of the Death of any of the ſaid Officers within the Year, others might be choſen at a General Aſſembly into their Places.

And that ſuch General Aſſembly might elect ſuch other Perſon or Perſons to be Members and Governors of the ſaid Corporation, as they, or the greater part of them, ſhould think fit.

Provided, That the Preſident, Vice-Preſident, and Treaſurers above-nam'd, ſhould, before they enter upon their Places, take their Oaths before the Lord Chancellor, faithfully to execute their reſpective Truſts: And that all other the Members of the ſaid Corporation, before they act as Aſſiſtants, and all ſucceeding Preſidents, Vice-Preſidents, Treaſurers, Aſſiſtants, and all other their inferior Officers, ſhould take the like Oath before the Perſons by the ſaid CHARTER impower'd to adminiſter the ſame.

And that the Lord Archbiſhop of Canterbury, Lord High Chancellor of England, Lord Archbiſhop of York, or Lord Keeper of the Great Seal of England, Lord High Treaſurer, Lord Biſhop of London, Lord Almoner, and the Lord Mayor of London for the time being, ſhould be Viſitors of the ſaid Corporation, and ſettle all Differences about the Government thereof, and touching the Diſpoſition of their Revenues.

A True Account of the Sums of Money distributed by the Governors of the Corporation, beginning from April *1684, the first Year wherein they made any Distribution, and continued to the present Year.*

Anno Dom. 1684.	*l.*	*s.*	*d.*
To the Widows of Twenty eight sequester'd Clergy-men	084	00	00
To Sixty eight other Clergy-mens Widows	101	10	00
For Binding Children Apprentices	100	00	00
	285	10	00

1685.

To the Widows of Thirty four sequester'd Clergy-men	099	00	00
To Ninety eight other Clergy-mens Widows	129	00	00
	228	00	00

1686.

To the Widows of Forty five sequester'd Clergy-men	135	00	00
To One hundred and twelve other Clergy-mens Widows	179	00	00
To Children of Deceas'd Clergy-men	020	00	00
	334	00	00

1687.

To the Widows of Forty eight sequester'd Clergy-men	144	00 00
To One hundred thirty three other Clergy-mens Widows	170	10 00
To Children of Deceas'd Clergy-men	029	10 00
	344	00 00

1688.

To the Widows of Forty nine sequester'd Clergy-men	147	00 00
To One hundred fifty seven other Clergy-mens Widows	206	10 00
To Children of Deceas'd Clergy-men	045	00 00
	398	10 00

1689.

To the Widows of Forty six sequester'd Clergy-men	138	00 00
To One hundred sixty three other Clergy-mens Widows	257	10 00
To Children of Deceas'd Clergy-men	043	00 00
	438	10 00

1690.

To the Widows of Forty five sequester'd Clergy-men	135	00 00
To One hundred sixty and six other Clergy-mens Widows	258	00 00
To Children of Deceas'd Clergy-men	057	10 00
	450	10 00

To

1691.

To the Widows of Forty seven sequester'd Clergy-men	141 00 00
To One hundred and ninety other Clergy-mens Widows	296 10 00
To Children of Deceas'd Clergy-men	074 10 00
	512 00 00

1692.

To the Widows of Forty four sequester'd Clergy-men	132 00 00
To One hundred and seventy four other Clergy-mens Widows	289 10 00
To Children of Deceas'd Clergy-men	064 10 00
	486 00 00

1693.

To the Widows of Forty sequester'd Clergy-men	120 00 00
To Two hundred and one other Clergy-mens Widows	339 10 00
To Children of Deceas'd Clergy-men	052 00 00
	511 10 00

1694.

To the Widows of Forty sequester'd Clergy-men	120 00 00
To Two hundred forty one other Clergy-mens Widows	414 00 00
To Children of Deceas'd Clergy-men	055 10 00
	589 10 00

1695.

To the Widows of Forty one sequester'd Clergy-men	123	00 00
To Two hundred sixty three other Clergy-mens Widows	438	00 00
To Children of Deceas'd Clergy-men	055	00 00
	616	00 00

1696.

To the Widows of Thirty nine sequester'd Clergy-men	117	00 00
To Two hundred seventy four other Clergy-mens Widows	465	10 00
To Children of Deceas'd Clergy-men	061	10 00
	644	00 00

1697.

To the Widows of Thirty sequester'd Clergy-men	090	00 00
To Two hundred forty eight other Clergy-mens Widows	425	00 00
To Children of Deceas'd Clergy-men	068	00 00
	583	00 00

1698.

To the Widows of sequester'd Clergy-men	078	00 00
To Other Clergy-mens Widows	416	00 00
To Children of Deceas'd Clergy-men	048	00 00
	542	00 00

To

1699.

To the Widows of ſequeſter'd Clergy-men	060	00	00
To Other Clergy-mens Widows	397	00	00
To Children of Deceas'd Clergy men.	043	00	00
	500	00	00

1700.

To the Widows of ſequeſter'd Clergy-men	063	00	00
To Other Clergy-mens Widows	417	00	00
To Children of Deceas'd Clergy-men	042	00	00
	522	00	00

1701.

To the Widows of ſequeſter'd Clergy-men	051	00	00
To other Clergy-mens Widows	415	10	00
To Children of Deceas'd Clergy-men	055	00	00
	521	10	00

1702.

To the Widows of ſequeſter'd Clergy-men	060	00	00
To Other Clergy-mens Widows	449	00	00
To Children of Deceas'd Clergy-men	048	00	00
	557	00	00

1703.

To the Widows of ſequeſter'd Clergy-men	051	00	00
To Other Clergy-mens Widows	495	00	00
To Children of Deceas'd Clergy-men	042	00	00
	588	00	00

1704.

To the Widows of ſequeſter'd Clergy-men	048	00	00
To Other Clergy-mens Widows	499	10	00
To Children of Deceas'd Clergy-men	042	10	00
	589	00	00

1705.

To the Widows of ſequeſter'd Clergy-men	045	00	00
To Other Clergy-mens Widows	533	00	00
To Children of Deceas'd Clergy-men	038	00	00
	616	00	00

1706.

To the Widows of ſequeſter'd Clergy-men	039	00	00
To Other Clergy-mens Widows	546	10	00
To Children of Deceas'd Clergy-men	031	00	00
	616	10	00

1707.

To the Widows of ſequeſter'd Clergy-men	027	00	00
To Other Clergy-mens Widows	643	10	00
To Children of Deceas'd Clergy-men	038	00	00
	708	10	00

1708.

To the Widows of ſequeſter'd Clergy-men	024	00	00
To Other Clergy-mens Widows	674	00	00
To Children of Deceas'd Clergy-men	044	00	00
	742	00	00

The Account of the laſt Years Charity *is printed, and may be had* gratis *at the Office.*

Note,

Note, That ſome of the Widows have not above Twenty Shillings *per Annum*, others Thirty, and the higheſt but Three Pounds *per Annum*; and yet the *Corporation* is not able to augment their Penſions: And Petitions of ſeveral other Miniſters Widows duly qualified to receive this Charity, are left with the Regiſter, whom, for want of Money, the *Corporation* cannot relieve. Nor could the *Corporation* have reliev'd ſo many as have annually receiv'd Penſions, but by the voluntary Subſcriptions and Benefactions of well-diſpos'd Perſons.

Note, That from the Year 1684, incluſive, the Stewards of the Annual Feaſt have bound out Miniſters Children Apprentices every Year, with the Money collected on the ſeveral Feaſt Days, which is not here reckon'd.

Perſons, who have already ſubſcrib'd, or ſuch as ſhall be pleas'd to give any preſent Sum, or Annual Benefaction, are intreated to pay the ſame to the preſent Treaſurers;

Jacob Brent,
John Bee,
Thomas Huſſey, } Gent.

or either of them; or to the ſucceeding Treaſurers; or to any Perſon deputed under the Hand and Seal of them.

Note, There are other Benefactions, which by the Donors, are directed to particular Charitable Uſes, and accordingly apply'd by the Corporation.

The

The better to promote this Pious Work, it is thought fit here, to set down the Forms of Subscriptions; and also how any Legacy in Money, or Houses, and Land, may be given by Will to the said Corporation.

I of do promise to pay to the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of Sterling, on or before the Witness my Hand.

I of do promise to pay to the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of Sterling, at the two usual Feast-Days of the Annunciation of the Blessed Virgin Mary, and St. Michael the Arch-angel, by equal Portions during The First Payment to be made at the next of the Feast-Days above-mentioned, that shall happen after the Date hereof. Witness my Hand.

This may be inserted among LEGACIES in a WILL.

ITem, I Give and Bequeath unto the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of Pounds, to be paid to one of the Treasurers.

For Devising HOUSES or LANDS.

ITem, I Give and Devise unto the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, and their Successors for ever, all that my Messuage and Lands situate and being in